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by his all-absorbing interest in the approaching messianic judgment, and discusses them at some length from this standpoint. He argues that Jesus did not give them in a form adapted to a long and peacefully developing civilization. The injunctions to sell all, to deny one's self, to give to him that asks, to love one's enemies, are all injunctions that can be obeyed only under the pressure of some great and unusual motive like the consciousness of an impending messianic judgment, and it was only because Jesus thought the messianic judgment was impending that he gave them. He had the making of a great ethical teacher in him, and might have founded a great system of ethics had he not heard the messianic call in the Jordan valley (p. 145).

Whatever be one's opinion of the author's main contention, he will find in the book many valuable exegetical suggestions and a wholesome emphasis of the reality of Jesus' religious experience.

There are five notes appended, of which one on the "Son of man" and another on the "righteousness of God" are of special interest.

EDWARD I. BOSWORTH.

OBERLIN THEOLOGICAL SEMINARY.

EIN NEUES EVANGELIUMFRAGMENT. Von ADOLF JACOBY. Mit vier Tafeln in Lichtdruck. Strassburg: Trübner, 1900. Pp. 55. M. 4.

TEXT and translation of two early Christian documents appear for the first time in this little book, and to this extent its contents possess the interest and importance of novelty. The first of these consists of a series of Coptic gospel fragments, unfortunately much mutilated. Excellent facsimile reproductions of these fragments are appended to the volume. Of the value of this work upon the Coptic side, Coptic scholars have already pronounced rather unfavorably. The second document is a prayer to Christ in Greek, preserved almost complete in a single Gizeh Museum papyrus, No. 10263. The editor publishes this interesting piece from a transcription made by Reitzenstein, supplemented by some notes contributed by B. P. Grenfell. While in Cairo a year ago I made a somewhat careful transcript of the same papyrus, a peculiarly difficult one of the fourth or fifth century. After *ὁ σταυρωθείς* I should read *ἐπὶ τοῦ παναγ[ίου ξύ]λου* for Jacoby's lacuna at the beginning of l. 4, and in l. 8 for his *ἐν τοῖς πιφνοῖς τῶν ἀνέμων* I have *ἐν τοῖς πτέρνοις τῶν ἀνέμων*. The editor seems unaware of Mr.

Grenfell's suggestion<sup>1</sup> that the prayer was buried with a mummy—a hint that throws a flood of life upon the closing lines—and he gives no description of the papyrus.

The connecting link between these two documents the editor finds in their common reference to Christ as having broken the claw of death (χάρων). Understanding the Oxyrhynchus Logia and the gospel quotations in 2 Clement to represent the Gospel according to the Egyptians, he assigns the Coptic fragments to that gospel. Further, since the fourth-century prayer connects itself with the Coptic fragments in the reference to the claw of death, it may be taken as reflecting the Gospel according to the Egyptians, and its sketch of the life and death of Jesus thus takes on the importance of an epitome of that gospel.

Ingenuous as this is, the links which bind the Greek prayer to the Coptic fragments, and the Coptic fragments to the Gospel according to the Egyptians, are hardly strong enough for the strain put upon them, while Harnack's assignment of the Oxyrhynchus Logia to the Gospel according to the Egyptians is by no means certain enough to build upon. Jacoby's little book is thus a plexus of conjectures, and, from the critical point of view, disappointing.

EDGAR J. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

DER ERSTE CLEMENSBRIF. Untersucht und herausgegeben von RUDOLF KNOPF. (= "Texte und Untersuchungen," Neue Folge, V, 1.) Leipzig: Hinrichs, 1899. Pp. iv + 194. M. 6.

THE only reason for reëditing 1 Clement after Lightfoot is that we now have a witness to the text unknown to that master of early Christian literature. Knopf has availed himself of the Latin version, made accessible in Dom Morin's *Anecdota Maredsolana*, II (1894), and, comparing this with the Codex Alexandrinus, preferred by Lightfoot, the Constantinopolitanus of Bryennios, and the Cambridge Syriac manuscript, he has reconstructed the Greek text with a completeness

<sup>1</sup> The description of the papyrus in MESSRS. GRENFELL AND HUNT'S *Inventory of Greek Papyri in the Gizeh Museum* runs: "10263. Prayer. Fourth or fifth century A. D. Apparently had been buried with a mummy. 1 *selis*. 18.7 × 33 *cm*. Fibers horizontal. Script good-sized semi-uncial. Contents: Christian prayer addressing Christ under various titles. *Inc. ἐπικαλοῦμαι σε θεὸν τῶν οὐρανῶν*. Nearly complete; 18 lines." While this *Inventory* is still unpublished, it must have been accessible to Reitzenstein at Gizeh, being part of the official catalogue of the museum.